The Bombay Guardian.

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WEEKLY REVIEW.

—Lord Disraeli is now Premier of England. It was announced that Lord Cranborne would be Chancellor of the Exchequer; but it now appears that he declines entering the Cabinet.

—The Bishop of Bombay lately addressed an appeal to the Shareholders of the G. I. P. Railway, in which he said:

"My request is, that you will authorise the Board to deduct, for one year only, one shilling in the pound from the dividends due to you, and to place it to the account of the Bishop and Archdeacon of Bombay, to form a fund, to be called 'The Great Indian Peninsula Railway Clergy Fund."

If there were some reasonable guarantee that the gentlemen who may hereafter be Bishop and Archdeacon of the church of England in Bombay, would choose as missionaries for the line, men of evangelical sentiments, true Protestants and true Catholics, not Ritualists, Formalists, semi-Romanists or Colensoites, there could be not the slightest objection to such a Committee. But as matters now are, the Shareholders, if they consent to give the shilling, will probably insist that different denominations be represented in the Committee.

—The enhanced Postal rates on English letters, appears to have been imposed without any reference to the opinion of the Viceroy in Council, and it is perfectly natural that the Government of India should object to be set aside in a matter about which they are entitled to legislate or at least to influence legislation. H. E. the Viceroy has disallowed the enhanced rates and they are accordingly cancelled. This step will be universally approved in India.

The Lodiana Mission (American Presbyterian) occupies twelve stations in North Western India, extending from Attock to the Ganges. There are 13 missionaries, 4 of whom are at Lahore; 3 Native ordained Evangelists and 10 Licentiates; 15 catechists, 5 Bible women, 5 colporteurs; there are 224 communicants; 33 converts were received last year; there are 4 Native Pastors; and about 4000 pupils in the schools.

We have been much interested in the Rev. Mr. Robson's pamphlet entitled "Hinduism, its Philosophy and Popular Worship." It forms part of a Lecture which he delivered when he was at home lately, on the U. P. Rajpootana Mission. It is evident that the lecturer has carefully thought out for himself the conclusions which he announces, and not taken them at second hand. We are sure that our readers will be interested in the passages which we have marked to be extracted.

We hear from Ahmednuggur that five persons were received to the First Church on profession of their faith, last Sabbath. Three of them were young men in the schools, (two from the Normal school) and two were young women. We also learn with no little satisfaction that the aged mother of the late Rev. Huri Ramchundra, the former pastor of the First church, was baptized last month. Nearly thirty years have gone by since the baptism of her son, and during all this time until lately, she continued to cherish her Brahminical pride of caste and opposition to Christianity. But the prayers offered by her children and other Christians for her conversion have at length prevailed. This is matter of devout thankfulness to God.

The Rev. W. S. Price leaves for Europe this day, with his family. He came out in 1849 and has been during the greater part of his missionary life resident at Sharunpur near Nassick. The Orphanage and Industrial school and Christian church at that place have been under his charge, and his itinerations have extended into the surrounding district. Very high testimonies to the importance and success of his work have been borne, and his absence and that of Mrs. Price will be greatly missed by the population of that Christian village. Failure of health leads him to revisit Europe, and we hope that the change may be the means of restoring him and enabling him to return to the field where he has labored so long.

The Rev. C. Cooke has succeeded Mr. Price in the charge of the Sharanpur station.

The last Report of the Church of Scotland's Sealkote and Goojrat Mission, (Punjaub), says:

"It is a striking fact that within a few hundred yards of the Mission House, in which the Revd. Thomas and Mrs. Hunter spent their last night on earth, and in sight of the spot where their spirits left our world for heaven, there now assemble from Sabbath to Sabbath in their Memorial Church a company of 60 or 70 worshippers of that Saviour, for whom they lived and died. 'The blood of the Martyrs is truly the seed of the Church,' and, if such be the first fruits, how glorious will be the harvest!

Gulam Masih, (formerly a Commandant under the Ameer of Cabul,) who was in charge of the Orphan Boys, was suddenly called from our midst in April last. He looked forward to the approach of death with calmness and hope. Two children received, and 7 adults have applied for the ordinance of Baptism. There are 24 members in full communion with the Church at this station. In two instances Church censure was necessary. One adult, whose probation was very satisfactory, was baptized at Goojrat. In addition to the Communicants mentioned above, there are 5 at Goojrat, and 2 at Wazeerabad."

The Rev. Mr. Cooper of Nagpore writes as follows:

"My visit to the Chumars, or rather (as they designate themselves) Sutnamees of Chuttisghur, has been a very interesting and encouraging one. They are a very simple and unsophisticated people, all engagad in agricultural labour, and as far as I could judge very willing to be instructed. On our invitation at the different towns and villages where we encamped they came in great numbers and *sat* for two or three hours at a time listening to our statements of gospel truth. About forty-five years ago a movement began among them under the leadership of one Ghasse Das who pretended that he had received a revelation from the true God, in which he was enjoined to teach people to serve only the one great and true God, to forsake all image worship, to discard caste and reverence for Brahmins, not to eat flesh nor smoke tobacco, not to steal, not to tell lies, not to commit adultery, but only to honour the true God under the title of 'Satnami.' The only approach to caste practices among them is that they are enjoined by their high priest not to eat with any one who is not a Satnami. They have no Shasters or religious books but only a few old traditional precepts which they observe. Their present high priest is not a man of much influence among them, so that I am convinced from all I have seen that an earnest and devoted missionary would in a very short time, do great good among them. When I can command time I may tell you more about my intercourse with this very interesting people."

The gentlemen who have got up the Art Exhibition deserve a great deal of credit for their industry and taste and liberality. It is, in the main, a museum of curiosities gathered from twenty or thirty bungalows; and one may see here to what an extent the taste for these things influences men in furnishing their houses even in such a place of passage as Bombay. Men were formerly content to survey the curiosities of art in a public museum; now every gentleman wants to have a museum of his own. When the Emperor of China furnished his summer place near Pekin, he little thought that some of his most costly knicknacks were to find their way to a Bombay bungalow. One has also the opportunity to see here what a different thing art is in India from what it is in Europe. Beautifully inlaid and wonderfully wrought boxes, richly embroidered cloths and other things requiring a great deal of minute painstaking, but not much originality, are largely contributed; there is little of high art and little mechanism. The nucleus of the collection is contributed by the School of Arts. We augur very favorably for the future of this Institution. Of coure, some of the productions of the scholars are below mediocrity; but there is good evidence of progress; and some of their works have decided merit. Some of the pupils seem to hover between the attractions of Native and of European art. In what relates to the representation of nature, we hope they will not yield to the former nor try to make a cross of the two; and we hope also they will eschew the mannerism of the pre-Raphaelite period of which perhaps too many models have been placed before them. The famous chuddur is not gaudy in design, not ugly; but it is impossible to look with any satisfaction upon this waste of wealth. We wish the royal owner who is about to send it to Kerbela (not Mecca), to adorn the tomb of Hassan or Hussein, knew the meaning of the words 'unto whom much is given of him shall much be required.' But Dr.—we mean *Elachus*, in

the *Bombay Gazette*, looking from from the veranda of the Art Exhibition Building toward the Bible Society's Depot, calls this 'the dead house.'

"Ah, Aristippus, the intensest pleasure of this Exhibition is to lean over the verandah railing which overlooks the Esplanade road, one's thoughts full of Robert Browning's lines on "Old Pictures in Florence," and face set dead against that Dead House, labelled—the 'Bible Society's Depot.'"

No doubt the Bible is dead in some souls; the more's the pity. When a man begins to say that the sun is going out, we recommend him to go to an oculist.

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THE UPLANDS OF INDIA.

Dr. Archibald Graham, formerly Deputy Medical Inspector of the Poona Division, continues, though many years have elapsed since he retired from the service, to take a very deep interest in India. He believes that the good of this country is likely to be promoted in a high degree by getting agriculturists and artisans to come out from home and settle in those provinces that are most suitable. He attaches great importance to the character and capabilities of the first emigrants. They should be men accustomed to manual labor, yet educated and intelligent, sober and conscientious. He has just addressed a letter to Sir S. H. Northcote, Secretary of State for India, on the subject, from which we make the following extract.

"The best locality, perhaps, for the first settlers would be the province of Kumaon, where there is ample vegetable and mineral wealth to give immediate scope for the employment of their skill and energies. Dr. Jameson states, in his official report, that the tea cultivation in the Nort West Provinces is no longer an experiment, but an established fact. The richest iron ore in the world exists there—namely the magnetic—the varieties of the red oxide, as also the spicular and red hematite. Steel can be produced superior to any other, such as is required for the manufacture of wire and gun-barrels and the finest engineering purposes, worth double the price of the best English, and there are inexhaustible forests of all varieties of pine and fir, better fitted for smelting, carbonizing, and imparting different properties to the steel than the sulphurous coal often used in the British manufacture. Stone, slate, and immense beds of sulphate of lime (gypsum) so useful in the arts, abound. For saw mills and all kinds of machinery the water supply is continuous and abundant. The climate is most healthy and invigorating. Few places equal in beauty Nynee Tall or Almorah, near which the first pioneers might be settled. The emigrants should consist of agriculturists, say Scotch gardeners, and others of the artisan class ready to turn their hands and wits to account wherever located.

"So many tea companies have failed through the present commercial crisis, that there are now fine estates which could be had at very moderate prices: and were the Government to purchase one of them it would give an immediate return of money, and also immediate employment to gardeners. House accommodation could be obtained on the estates, or might be easily erected.

"In six or eight years emigrants would be in such improved circunstances as to be quite able to return the advances made by Government, and this should be the term of engagement.

"The Government, if the first experiment were successful, might locate a few settlers in the beautiful Kangra Valley in the Punjab. The Snowy Chumba range rises abruptly to the height of 12,600 feet at the head of this lovely and healthy valley, watering it with cool refreshing streams, irrigating the various products and numerous plantations which produce tea of such an exquisite flavour that it is all sold on the spot, and does not reach the English market. This region is also quite the centre for supplying the finest Tibetian wools and shawls, and would give immediate employment to spinners who could bring into operation the employment of the application of English machinery. Another settlement might be placed amidst the tribes of the Kassia hills, to the south of Assam, near to the new military station of Shillong, at an elevation of 6,440 feet, where the fall of rain is moderate, and where there is constant verdure. The climate is 'described as a delightful and beautiful one, and Europeans and their descendants could continuously live, where also many vegetable products, as also coal, lime, and iron are abundant.' A few settlers might afterwards be located among the Naga hills on the eastern portions. Many varieties of the caoutchouc, or India rubber tree abound, yielding a supply of the crude material for home markets, by which European skill has given existence to our ocean and electric telegraphs, a large field for the immediate employment of the intelligent working classes of England and India would be opened up through this single article of commerce.

"The tribes on the Kassia Garrow hills also are, doubtless, destined to become, from their locality, of considerable influence. Their hills are covered with timber, and the Brahmaputra flows at some distance round their base, and steamers are now constantly passing up and down this mighty river, which, in the rainy season rises about 45 feet at Gowhatti, irrigating, like the Nile, the vast diluvial valley of Assam; whilst, for commercial purposes, the Kassia hills are easily accessible by the Soormah River, which is navigable within forty miles of Cherra Poonjee.

"The great valley of the Brahmapootra and hilly regions to the south abound with many kinds of cotton, and varieties of the Moonga silk in the greatest plenty. It is, perhaps, unsurpassed in strength of fibre and gloss by any silk in China, and, were, these products in the hands of English spinners the supplies from these countries might render us, in some measure, less dependent on China and Italy for the raw material.

"In thus giving a rough sketch of a proposition for immigration, the undersigned is actuated by no other desire than the development of the valuable resources of our Indian possessions, and is in no way pushing a dubious commercial enterprise. He is convinced that this object is not to be attained by Limited London Companies, but by individual European enterprise, and settlers whose interests are centered in India, and who possess the real capital of every true hearted Briton, which he can carry every where, not money, but far more valuable—perseverance, integrity, and skill."

We should be very glad to see this experiment fairly tried. If a colony were sent out, it should take with it a ministry, for the privation of the means of grace would lead in their case to a shipwreck of faith, and then to the shipwreck of everything else that is good, just as it has done in the case of so many who have come out for our railway. Our Railway companies bring out vast numbers of Englishmen to this country and fling them here and there over the country in places and circumstances where it is exceedingly unlikely that the means of grace should follow them, and the result is a sad one for the men, and a sad one for the country. Though the word of God may feebly and fitfully reach them, means of intoxication and other vicious indulgence steadily and successfully follow them every where. Then the Railway Companies make war upon their consciences by requiring them to give up to Mammon the day which God claims for himself, and by this one act the work of demoralization is terribly advanced. These Companies know no Sabbath. Goods trains as well as passenger trains are constantly running on the finished lines, and in the construction of new lines there is no Sunday rest. We understand that the engines with ballast and other material for the B. and B. Railway extension along Back Bay, are running every Sabbath. The losses of these Companies by the fall of bridges and viaducts built and used with non-observance of the Sabbath, far exceed the gains reaped from the Sunday trains. Of course they will laugh at the idea that there can be any connection between the trespass and the suffering; but humble students of the word of God, unbiassed by self-interest, find it not at all difficult to trace such a connection.

We heartily sympathize with the matter that Dr. Graham has at heart, and shall be very glad if some of the streams of emigration that take their rise in the British isles, may find their way to the Uplands of India. A thousand a day is, taking the whole year round, the emigration from Europe to North America. Out of this vast aggregate a few thousands might very well be spared for this Indian experiment; but it is of sovereign importance that the colonists should be of the right stamp, and go forth with something of a Mayflower spirit.

IS PROPHECY OF MAN OR OF GOD?

THERE is a German of the name of Dr. Kalisch who is engaged in writing an "Historial and Critical Commentary on the Old Testament, with a new translation." In 1858 he published Genesis; he has now just brought out the first ten chapters of Leviticus; at this rate he will only need to live a few centuries to complete his work. The curious thing is that a man who does not believe in Miracles, Revelation or Prophecy, should think it worth while to spend his whole life in translating and commenting upon the Bible. The *Westminster Review* delights in such a critic, and in its December number tells us something about the book. The *Review* says:

"The author places the religious conceptions of the Hebrew at a high elevation compared with those of other ancient nations; he observes, however, that they were generated, as by a process of growth, and that they are superseded or about to be superseded, by other conceptions necessarily impressed upon the modern mind by the progress of knowledge and observation. For if from the notions which underlie our whole modern life we turn to the Scriptures, we are at once struck by a different sphere of thought, as with respect to 1. Creation, 2. Miracles, 3. Prayer and other Devotions, 4. Revelation, 5. Inspiration, 6, Prophecy."

"The notions which underlie our whole modern life." Four out of five Englishmen, if consulted with reference to this matter, will testify that the notions which underlie their life are in no such palpable conflict with the teachings of the Bible. It is true that they never behold acts of creation, or miracles, and that they do not meet with inspired men. But the Bible which has so much of the supernatural about it, does not base its title to be acccepted upon the perpetuity of miraculous acts and influences. It claims indeed to be a complete thing; and accordingly to contain in itself all that man needs in the way of revelation; so that the extraordinary ministries demanded in the process of its growth, are now not required. The fullest faith in the doctrines and statements of the Bible, so far from unfitting a man for modern life, qualifies him, by the testimony even of some of our most scientific men, for serving well his generation.

Dr. Kalisch says:

"The gift of prophecy is nothing else but the gift of human reason and judgment, striving to penetrate through the veil of the future, and hence naturally liable to error."

He then cites as instances of failure in the fulfilment of prophecy, Amos VII, 11 compared with 1 Kings XIV. 20; Jeremiah XXII. 18, 19, compared with 2 Kings XXIV. 6, 2 Chron. XXXVI. 6; Ezekiel's prediction (XXXVII. 14-22) of the reunion of Israel and Judah, which he says has not been and never can be accomplished; and the destruction of Gaza (Amos I. 6, 7, Jerem. XLVII. 1, Zeph. II. 4,) whereas Gaza exists to the present day. Let us look at these instances. And first, what do we find in Amos VII. 8-10?

"And the Lord said unto me, Amos, what seest thou? And I said, A plumb line. Then said the Lord, I will set a ploughshare in the midst of my people Israel; I will not again pass by them any

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more. And the high places of Isaac shall be desolate and the sanctuaries of Israel shall be laid waste andI will rise against the house of Jeroboam with the sword. Then Amaziah, the priest of Bethel, sent to Jeroboam, king of Israel, saying, Amos hath conspired against thee in the midst of Israel; the land is not able to bear all his words. For thus Amos saith, Jeroboam shall die by the sword and Israel shall surely be led away captive out of their own land.

Dr. Kalisch says:

"The coincidences (of prophecies with events) are certainly much more numerous than the failures; but the prophecies were in general and often in vague terms; precise details were avoided, names of persons never mentioned; often they are nothing but history in the form of prophecy, they were composed after the events to which they relate."

Now the passage in Amos is not open to these censures. Dr. Kalisch finds in it a prediction of the death of Jeroboam by the sword, and he is sure that Jeroboam did not die by the sword; accordingly he will not think of saying that the prophecies of Amos were written after the death of Jeroboam. He refers us to 1 Kings xiv. 20 for evidence that Jeroboam slept quietly with his fathers. Here then we have a failure! and we reach the grand conclusion that in prophecy we have nothing but the judgments of erring men.

Dr. Kalisch has certainly succeeded in showing us that the judgments of men are fallible, but in this case the failure is in his own judgment. Amos gives us his own prophecy, 'I will rise against the house of Jeroboam with the sword,' and then he gives us the calumnious misrepresentation of it made by the priest Amaziah. Amos did not say that Jeroboam would die by the sword, but that the sword would come against the house of Jeroboam; and if we turn to 1 Kings xiv. 14, we find the same prophecy, thus, 'The Lord shall raise him up a king over Israel who shall cut off the house of Jeroboam in that day.' These prophecies were strictly fulfilled, as every body admits. The priest of Bethel listened to Amos with a desire to make out a case against him, and those who read the Bible with a strong desire to make out a case against it, are in equal danger of misapprehending it.

The next prephecy cited by Dr. Kalisch is that concerning Jehoiakim, king of Judah, that he should be deprived of honorable sepulture. But the phrase 'he slept with his fathers' tells nothing of his death or burial; it was the phrase constantly used in the historical books to signify the death of the man; and the writer in Kings sends us to Chronicles for more details regarding him, and there we find that Jehoiakim was made prisoner by Nebuchadnezzar and put in fetters to be carried to Jerusalem. It is not said that he was carried to Jerusalem, and the probability is that he died at that juncture; and inasmuch as he had rebelled against the king of Babylon, it is not likely that his enemies would give him any other than an ignominious burial. At all events it is imposible for any man to show that there was a failure in the prediction.

We are really surprised that any one should affirm that the distinction between Judah and Israel was not done away by the Babylonian captivity. God said that when he took the children of Israel from among the nations, he would make them one kingdom, and this is what he did; from the restoration onward there was one nation and not two.

Finally, we are asked to believe that the predicted destruction of Gaza never took place, because there is a modern town on that very spot!

Now the *Westminster Review* would be the first to see the shallowness of such reasoning, if the reasoning were employed in defence of the Bible. But scepticism covers a multitude of sins, and is the only means that many can command to get for themselves a reputation for superior enlightenment.

What would be thought of a man who should affirm that the House of Commons was a parliament of swindlers, and to prove it select three or four of the most obscure and point out some seemingly shady transaction in the life of each, and afterwards insist that no allegiance was due to the government, all the representatives of the nation being rascals? Now the procedure in which the *Westminster Review* has so much complacency, is incomparably more outrageous than this. The Old Testament is full of prophecy. It is interwoven in the most surprising way with all the books of that collection. These prophecies relate not only to foreign kingdoms and cities, but to Israel itself; not to Israel's properity only but especially to its humiliation and suffering. They tell of a day when the very institutions in which the Jews gloried should be abrogated; when the truth committed to them should be shared by other nations; when they themselves should be in exile, humiliation and contempt, scattered throughout the world. They relate largely to the Messiah, and descend to the most striking particulars regarding him. They announce: That a Messiah should come; When he should come; That he should be God and man together; From whom he was to be descended; That he should be born of a virgin; Where he should be born; That there should be a fore-runner and of what sort; that the Messiah should be a prophet; should begin to publish the Gospel in Galilee; should confirm his doctrine by miracles; should enter Jerusalem riding upon an ass; should be poor and despised; betrayed by one of his own for thirty pieces of silver, which men should cast away in the house of the Lord, and which should go to the potters; should suffer pain and death for the sins of the world; should be cruelly mocked and derided; that vinegar and gall should be offered him; his garments be divided, lots cast for his vesture, not a bone of him be broken, his side, his hands, his feet be pierced; should die with malefactors, be buried honorably, rise from the dead and ascend to heaven. And let it be noted that the priority of *these* predictions to the events is not questioned by any one; however critics may modernize the date of the different books of the Old Testament, no one questions that they were all written and even translated into other tongues, centuries before Christ appeared.

Now as the Pharisees had a way of steeling themselves against all the evidence of Christ's miracles, (by ascribing them to Beelzabub,) so some of our modern *thinkers* have a way of disposing of the whole of this tremendous mass of prophetical testimony. It is simply this. They lay it down as an indisputable axiom that there is not, never was and never can be anything supernatural. This of course relieves them of all obligation to look at the prophecies for any other purpose than to show that they are of the earth, earthy. And yet these men call themselves critics, and the *Westminster Review* has them in great admiration!

HOMILIES FOR THE TIMES. XVII.

"*One thing I do.*" Phil. iii. 13.

We have considered, though not exhaustively, the nature of that enthusiasm with which Christ aims to inspire his followers. We have considered it in its origin, and found that it is of the nature of gratitude and admiration towards Christ. Deliverance from a fearful doom and from the sin that involved such doom, having won the heart for Christ, his will becomes sacred to the heart, and the individual gladly devotes himself to the furtherance of the work initiated by Christ, the work of saving a lost world. God forbid that I should glory, says Paul, save in the cross of our Lord Jesus Christ by which I am crucified unto the world and the world unto me. He was drawn to Christ, to become Christ-like. The cross was the power of God to him. First, there was the agonizing cry, Who shall deliver me from the body of this death? and then the earnest question, Lord what wilt thou have me to do? It is true that this latter ejaculation broke from the lips of Paul before the former cry was wrung from him. But he knew not what he said. There was still a vast amount of self-ignorance to be ground out of him by the action of the law. He spoke the words just as thousands of our Mauricians, neologists and others may be using them to day, under the idea that there was a proclivity to virtue within him which would enable him to do the will of Christ as soon as known. Our modern friends are lacking, however, in that honesty and determination to know the truth, which caused Paul to go steadily forward in the matter of self-acquaintance till he was brought to the precipice on the brink of which we find him at the end of Romans vii, and from which, we cannot doubt, he was then for ever delivered. The law of the spirit of life in Christ Jesus, a blessed law of liberty that revealed to him Christ not only all-sufficient at the mercy-seat in obtaining forgiveness, but all-sufficient in his heart by the Holy Spirit, this law made him free from the law of sin and death.

The 'enthusiasm of humanity' that has a different origin from that which we have found described by Christ and his apostles, will only work mischief. Instead of blessing mankind, it will only widen the interval between it and true blessedness. For the blessedness of the kingdom of heaven is only for those who come to the kingdom by the King's highway. Men must be made acquainted with their actual condition, their absolute need, their moral bankruptcy, the wrath of God against sin; they must be made acquainted with the demands of the law and the beggarly futility of their own righteousness; they must be made sensible of their ruin, before they can be *saved out of their ruin.* Go talk to unregenerate men of the beautiful example of Christ, the excellence of his precepts, his marvellous love, and their sins will laugh you to scorn.

You say that a religion of gratitude is a religion of selfishness, and that you abhor a religion of selfishness. 'We love him because he first loved us,' says the beloved disciple; this to you savors of selfishness and you fling it from you. You want a religion from which all self-regard, all reference to any good to accrue to others, all recompence, shall be excluded. My friend, you may have it, Christianity bids you be religious after that manner to your heart's content. If you think it a piece of selfishness to take up God's promises, let them all lie, and give yourself solely to the commandments. But be consistent. Do not pick and choose among the commandments and pare them down to some miserable standard of your own. You say you have kept them from your youth up, but that you know is a lie; the poor suffering Lazarus on your door-step refuses to testify that you love your neighbour as yourself. If it is dishonorable to receive rewards from God, why not from men? if from God in the world to come, why not in this world? if from God in spiritual things why not in temporal things? Your 'disinterested religion' is yet wanting in one thing; it is a stranger to that little word 'honesty.'

The religion which is disinterested is that which the interests of your neighbours with one voice supplicate you to obtain. It was a blessed day for the paupers in Jericho when Jesus come to the house of Jairus. Salvation came to that house and the very first thing it did was to unlock all the coffers and distribute all the goods among the poor. Until that day streams of wealth had set steadily in toward that house and been swallowed up as in a gulf; but now the wand of Christ's salvation makes that gulf an ebullient spring sending forth streams of beneficence in every direction. No, my modern friends, you have not yet been able to patent a better plan of salvation than that of God. You may think it a very humiliating thing to be happy, to be satisfied; a very grand thing to despise all personal good (without in the least renouncing it, however); but the whole world with one acclaim beg of you to let Christ sav

you, that you may be a steward of manifold good to them.

Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit. On another occasion Christ said: If any man come to me and hate not his nearest and dearest of kin, yea, his own life also, he cannot be my disciple. What do these words teach us about the enthusiasm of humanity? They teach us that the first and absolute necessity is to get to Christ, and that whatever comes between must be sacrificed, though it be the sacred ties of family, or the instinct of self-preservation. We must determinately push aside whatever would keep us back from Christ; the interests of our fellow-men require us first and foremost to make our way to the Crucified One, and get a new life from him; then shall we be in a position to take from the hand of God the bread of life and dispense it to our fellow-men.

And now one word. We talk about this enthusiasm; *have we it*? Of what advantage is it to us to have an orthodox view of the matter if the thing itself is a stranger to our lives? What is the testimony of those lives? Christ has not given us merely general principles; we constantly hear it said that he has done so, but surely this is not an exact statement of the case; he has shown us by his own manner of life how to give expression to our disinterestedness, our unworldliness, our self-denial; and the apostle Paul has also undertaken to help us in this matter. Is there not danger that we are letting the traditionary and comfort-loving exegesis of the church hide from us very much of the real significance of Christ's directions? Would not a more apostolic zeal bring about a more apostolic singularity in the way of abstinence from the world's honors, pleasures and wealth? To this you agree, but I see that you make in your mind a distinction between the world's goods and the church's goods. Now it strikes me that the world has come into the church and is getting the victory over us by disguise and subtlety. I venture, therefore, to frame my question thus: Would not a more apostolic zeal bring about a more apostolic singularity in the way of abstinence from the *church's* honors, pleasures and emoluments?

Notes from an Interleaved Bible.

Psalm xxi. 10. If one could indeed destroy the seed of the ungodly from among the children of men. This is what our Sunday Schools, Ragged Schools, Reformatories &c., are trying to do. But the god of this world still reigns.

12. The second clause should be: 'With thy cords thou shalt prepare against the face of them.' The word is always rendered cords, tent-cords. It suggests the idea of tabernacle, or royal pavilion.

13. 'In thine own strength.' By such manifestations of thy strength as all must recognize to be thine. Almost all God's great works of providence and grace are denied him by this generation, and imputed to a necessary something called nature or to man himself. But in due time, he will so reveal his power that all shall see it, and see that which they have been all along denying.

xxii. This Psalm was made the wonderful prophecy that it is, by the Psalmist's having been providentially brought into circumstances in some degree corresponding to those in which the Man of sorrows was to be brought. He had previously been signally favored by the light of God's countenance, and was overwhelmed and confounded by the *seeming* withdrawal of it. At the same time, he was led of the Holy Ghost to use language that connected itself very imperfectly with his own experience, and only found its true explanation in Gethsemane and Calvary. The mere critic will occupy himself in attempts (often futile) to trace in it the experience of the Psalmist; the believer, taught of the Spirit, will get the true benefit of it by finding the experiences of his suffering Saviour. Down to the 21st verse it is a transcript of the heart of that Sufferer; he uttered the first words on the cross; his strength would not permit him to utter the rest; it was therefore recorded beforehand. The attempt to transfer the words of all the Psalms to Christ, neither honors Christ, nor the Scriptures, nor the piety of the commentator, though some think that it does. The writers of the New Testament have however borne abundant testimony to the Messianic character of this Psalm, and so far from our needing any constraint to make it speak of Christ, it is impossible to do ordinary justice to its language without recognizing in it a sublime prediction of the very peculiar sufferings of the Redeemer. Before the advent of Christ many a searcher of the word must have asked, as the Ethiopian eunuch did of the 53rd of Isaiah, 'Of whom speaketh the prophet this? Of himself or of some other man?'

1, 2. Facts are stubborn things and speak louder than words; and in this case they seemed to say to the sufferer, Give up your faith and hope, you have been under a delusion, you have mistaken the mind of God. Did you think you would not be treated as wicked men are? That God would feel it due to himself not to let your enemies triumph over you? Not to let your disciples be confounded? It is not for us to say what Christ, in his human nature, was prepared for and what not; but that there was something in his trial that staggered him for a little is evident from his own expressions in the garden and on the cross. Any thing in the way of mere personal suffering he was doubtless prepared for; but it was agony almost insupportable to see the confidence of his disciples, so dearly purchased, so nearly overthrown.' It was their unpreparedness for his death as a malefactor that shook him; especially after all that he had said to show them the fact and the necessity of such a doom. At the last supper how he laboured to show them these and arm them for the hour of trial, and how vainly!

Epitome of News.

SATURDAY, February 29, 1868.

—The *Weekly Review*: "The conviction of the rioters of Barletta, reported some weeks ago, has produced an extraordinary effect through Italy. The priests are alarmed. Triumphal processions had been prepared for their release. Thirty-eight were found guilty, and sentenced to various terms of imprisonment. The leaders and instigators, among whom were a Capuchin friar and a canon, were condemned to eighteen years in irons. Our readers will remember that the riot, which took place in connection with the work of the Rev. Theodore Meyer, of the Free Church Mission at Ancona, now in Amsterdam, was a most disgraceful one, and that several persons were cruelly murdered. This vindication of religious toleration in Italy will do much good. The spirit of religious inquiry is abroad in many of the Italian cities."

"A Religious house for young men desirous of apeing monkish seclusion is to be opened shortly near Kensington Park, London, under the direction of "Hilary, superior, Brother of Charity" A sisterhood of St. Etheldreda already exist close by, in connection with the notorious ritualistic St. Paul's Church."

—*Bombay Gazette*: "Some of the Khangee jewels (that is to say property belonging to the heir-presumptive of the throne of Baroda, who has been for some years past and is still imprisoned by his brother the Guicower) have been lately presented by the latter to Bhow Scindia, the newly appointed Minister (formerly his slipper-bearer), and also to Manay, a brother of the wife lately espoused by the Guicowar. It is surprising that the Government permits this waste of the Khangee property (a large portion of which as we noticed before, has been appropriated to the Cheddur, now under exhibition, and intended for Mahomet's tomb at Mecca,) especially as it belongs to one unable, from the circumstance of his imprisonment, to protect it himself. We understand also that the monies of the State treasury have been lavished away in such profusion that the Guicowar is now obliged to stop the water works originated with the object of bringing water from the Nerbudda to the City of Baroda, and that he has not been able to take up his engagements with the bankers for the last two years."

—*Times of India*: "We hear from an authentic source that the Naikra disturbance in Guzerat is over. Roopa Naik is reported to have died of his wounds, and the subordinate leaders have been captured.

"The Naikras have dispersed and returned to their villages, and the troops have been ordered back to cantonments."

—*Delhi Gazette*: "In our Summary columns to-day there is a report of a dreadful case of torture by the police at Howrah. In order to induce a man to make a confession about a theft that had taken place, a lota full of wasps was fastened mouth downwards on the man's stomach. After suffering this shocking and inhuman treatment the poor wretch was brought out and mercilessly beaten by the head condstable in the presence of the European inspector. The case is before the deputy magistrate.

MONDAY,—March 2.

—A controversy about the true nature of reform is going on between Mr. Gadgil of the *Indu-Prakash* and the *Hindu Reformer*. We quote a passage from the latter: "But asks Mr. Gadgil in the same breath—'Have not Hindu converts to Christianity the same avenues for effecting Reforms? But have they or will they be able to effect anything notwithstanding?' To this, we answer, that if the Hindu converts to Christianity have hitherto failed to show as much regard for the interests of their fellow-countrymen, as expected, the failure is principally due to causes which are quite independent of their excommunication. In the first place, they cannot command the requisite abilities for the task; and, in the second, they lack a feeling of patriotism in them. But it cannot be gainsaid that such of these converts as combine in them both these qualification, have ever distinguished themselves in the cause of the regeneration of their countrymen. We could name these Hindu converts, were they not already well-known among us.

"Mr. Gadgil jeeringly observes that Missionaries have been preaching and writing against caste, the Mussalmans tried to break it by force for centuries, and yet with what result, the world knows. Echo answers, 'the world knows,' and, we say, knows better than any one of the illuminati of the 19th century can presume to enlighten it on the subject. For while the conduct of the Mahomedans has confirmed in its eyes the fact that reform can never progress by being rammed down the throats of individuals, *per force*, that of the missionaries has proved to it that much can be effected by conviction, though by degrees, and that it is not a *sine qua non* to be 'inside workers' for bringing about this conviction. Mr. Gadgil should know that the 'inside working' about which he is so self-reliant, is but a child of yesterday; whereas those of the present generation who are inclined to the side of Reform, he himself not excepted, are the creatures of those powerful influences of which the missionary working is not the least. These influences have been at work for years together, and it is they alone that are capable of effecting or shall effect any thing like 'a national revolution' among the people."

—*Bombay Gazette*: "It will be remembered that Mr. Goculdass Tezpall offered Government a sum of a lakh and a half of rupees towards the erection of a new Native General Hospital on the Esplanade. The Government of India we learn has decided to contribute a lakh for the same praiseworthy object, besides giving 4,000 square yards of land."

—The Paris Exhibition Building, on which with its accessories more than a million sterling has been expended, is to be removed. Military necessity forbad its preservation. *L' empire c'est la paix.*

TUESDAY,—March, 3.

—*Pioneer*: "It is with extreme regret we have to announce the death of Veterinary Surgeon Anderson, of Her Majesty's 19th Hussars, which occurred at Benares, under very painful circumstances, on the 25th instant. Dr. Anderson was riding in the Steeple Chase on Tuesday; his horse fell at the first jump, and he himself was killed on the spot."

WEDNESDAY,—March, 4.

—*Indian Daily News* correspondent: "In your last issue an article headed Zenana Teaching has much interested me Allow me to inform you that another young lady whom I know is similarly engaged in that noble work. She has given me an account of her labours, which, I dare say, you will be glad to know. She is at present visiting ladies in their zenanas, and has no less than sixty of them under her tuition. In

addition to this, she has established two schools for little girls, not of the higher order, but those whose parents are in moderate circumstances. These are all charged fees, varying from two annas to five rupees per mensem. She has been for some time engaged in this work, and has been instructing them in Bengali and English, reading, writing, and arithmetic, and fancy and needlework. She is every day receiving fresh applications from many ladies very far away from town, who are very anxious to learn, their only drawback being *their love of money*. Notwithstanding this, her pupils give their fees punctually, and purchase their own materials always, even to a little needle. She has always endeavoured to make them duly appreciate the value of education and its advantages, and, in order to encourage them, lends them books to while away their leisure hours. Her services she gives gratis, hoping in due time to have her reward from him who has said, 'Go ye into all the world.'

"She has in her employ native assistants. Two of these are Hindoo widows, who take great interest in instructing the more ignorant of their sex. The others are Christian converts, all of whom join with her in doing what they can for the good of those who do not yet know 'Our Father.'"

—*Times of India*: "The successor of Sir R. Temple at Hyderabad is at length decided upon. The post is to be filled by Mr. A. A. Roberts, recently Financial Commissioner of the Punjab."

THURSDAY,—MARCH 5.

—*Bombay Gazette*: "We learn that our remarks regarding the extravagant folly of removing, in the shape of the barbarous cheddur, to foreign parts, and for foreign purposes, away from the dominions of the Guicowar, so much wealth extracted and wrung out of his subjects (as in the first instance it is) were amply justified by facts. Although the Guicowar is in such a state of indebtedness that he is unable to meet the claims for wages of his personal establishment, amounting to about five lacs for the last ten months, he nevertheless contemplates an expenditure of fifty lacs on the approaching marriage of his daughter, and with that object he has applied to the Baroda bankers for a loan to the amount of eighty lacs on the security of his revenues. There being, however, already an existing debt to the bankers, overdue for the past two years, of one crore and twenty lacs, also secured by the revenues of the country, and the Guicowar having forgotten to make over to the bankers such pledged revenues, the bankers naturally feel some reluctance, in risking their monies on the faith of assurances not likely to be faithfully performed. The Guicowar is also in the habit of expending in charity on Mahomedan faqueers and beggars (swarms of whom infest the city of Baroda) about 25 lacs annually, the funds for which are provided as well from the revenues of the State, as also from grants and allowances to Hindoo temples and charitable institutions of ancient date, which grants and allowances are stopped or withdrawn for the purpose."

—*Our Paper*: "Our local readers will learn with sorrow of the death of the Rev J. W. Bardsley, B. A., of Worcester College, Oxford, attached to the Church of England Mission. Mr. Bardsley came among us in January 1865 and laboured hard in the cause of education, both religious and secular; while he supervised a school for boys, his amiable wife organised and put into work one for girls; and aided as they were by willing assistants, they succeeded even beyond expectation in advancing their pupils in the subjects taught by them, comprising all those ordinarily undertaken by Missionary teachers. Mr. Bardsley evinced a warm interest in the K. E. and I. E. School, the children of which, he, for some time, regularly examined. An exemplary Christian, a trusty friend, and kind-hearted and gentle in manner, he made friends of all who came in contact with him, whether Natives or Europeans. The loss of his services will be felt severely by the Mission, who will find it difficult to replace him."

—*Times of India*: "Mr. Reuter tells us under date of the 27th that 'all the members of Earl Derby's Cabinet have consented to serve under Mr. Disraeli,' and thus the alien commoner rules the destinies of the British Empire. More than this, though Radical and Tory are yet far apart, and the wolf and the lamb have not yet 'foregathered,' nor has the cave of Adullum yielded recruits for the new Ministry, the lion and the panther have settled their little differences—for Lord Cranborne is to purr on the Treasury bench beside the little creature against whom in the *Quarterly* he so recently roared and grandly lashed his tail."

—From a notification affixed to the advertisement of the forthcoming Municipal Loan it will be seen that the bonds will be made payable in London at the exchange of 2s in the rupee. The new bonds, provided they are printed off ready for issue, will thus at once come in to alleviate the pressure on remitters of small amounts to England. The interest is at 6 per cent, payable half yearly.

—Same: "'Wilfrid' has addressed us one of his characteristic—some people would uncharitably say fanatical—letters, the purport of which is fairly conveyed by selecting the two following extracts therefrom:—

The late concert—"I should have been agreeably surprised had the padres kept away; for so long as priests who eat the bread of the Catholic Church allow themselves to be degraded to the level of Protestant ministers, and actually court the phrase, no anomaly is too absurd."

The inconsisteney of the 'Powla' explained—'I have been given to understand that a new editor, a new manager, a new staff, a new policy are now employed.'"

Is it an anomaly to attend the service of the Church of England in the morning, and in the evening that of a church which pronounces all members of the Church of England beyond the pale of salvation?

—*Times of India*: "By the S. S. *Peruvian*, Captain Salmon, which arrived in Bombay yesterday with the *Lady Palmerston* in tow, we receive intelligence of the massacre of the Captain and most of the crew of the Calcutta tug boat *Electric* The *Peruvian* left Annesley Bay on February 14th, and arrived at Aden on the 18th. On her arrival there Lieut. Bolitho, R. N., the Admiralty agent on board the *Peruvian*, received orders to proceed immediately to Zebelzugur in order if possible to get the *Electric* off, which had run on shore abreast of that island, and recover the mails. It appears from the statement of two of the engineers, who it is to be feared are the only survivors of the crew of the *Electric*, that the unfortunate vessel was proceeding from Aden to the Island of Zebelzugur. The captain and crew reached the shore in safety, but were immediately made prisoners by the Arabs, and then killed. The two engineers before alluded to managed to escape, and walked along the shore to Aden, arriving there in a most wretched plight."

—Mr. Showell has dismissed the charge of bigamy brought against Capt. Ellis. In disposing of the case he said: "There is no doubt that the parties were man and wife, and that they separted from each other in July, 1857. The prosecutrix herself deposes to this, and she adds that they have never lived together since. The second marriage took place on the 6th February, 1866, so that from the time of the separation between the prosecutrix and her husband, a period of nearly nine years elapsed. The limit of time laid down by law to justify a second marrige is seven years. The exception in section 494 of the Penal Code says:—'this section does not extend to any person whose marriage, with such husband or wife, has been declared void by a court of competent jurisdiction, nor to any person who contracts a marriage during the life of a former husband or wife, if such husband or wife, at the time of the subsequent marriage, shall have been continually absent from such person for the space of seven years, and shall not have been heard of by such person as being alive within that time, provided the person contracting such subsequent marriage shall before such marriage takes place, inform the person with whom such marriage is contracted, of the real state of facts so far as the same are within his or her knowledge.' Hence one of the conditions in the above exception to make Mr. Ellis's act of a second marrage a penal offence, is done away with by lapse of time. The other condition in the exception, which must be proved to exist to render Mr. Ellis's second marriage a penal offence, is that he must have heard of his first wife being alive within the seven years. This condition must, however, be read as being co existent with the preceding one, and not otherwise."

The prosecutrix was unable to bring evidence that the defendant was aware of her being alive seven years before the second mariage.

—An extra of the *Times of India* says: "We have much pleasure in stating that the Government of India has issued instructions that the increased postal rates on Overland letters recently announced, are not to be enforced, and that all orders issued to that effect are to be recalled."

FRIDAY,—MARCH, 6.

—Deaths last week, 251. There were 34 deaths by small pox.

—The Steamer *Ivanhoe* sailed from Leith, Dec. 1st for Amsterdam, and was never heard from. The day before the *Ivanhoe* sailed the crew refused to go with her on account of two large pieces of machinery which had been placed on the deck, and left the vessel, taking their beds and baggage with them. Upon this the owners removed the machinery (11 tons), and shipped the paraffin casks (13 tons) instead. But even then four of the men refused to return to the vessel. They had noticed that she had an ugly look of lying low in the water, and several other men about the harbour had remarked the same thing. A seaman named Sanderson was so unfavourably impressed with her appearance that, being a friend of Nesbitt, the mate, he sought him out at his lodgings and entreated him not to go in her."

The *Pall Mall Gazette* raises the question whether deck cargoes should not be prohibited. No vessel can leave a French port without an official certificate that she has been inspected, and is in a seaworthy condition, and does not carry an undue amount of cargo.

—*Bombay Gazette*: "We are gratified to hear that a Memorial, regarding the imprisonment by the Guicowar of his brother, the heir-apparent to the throne of Baroda, is being prepared for presentation to Sir Seymour Fitzgerald, and through him to the Government of India, and that there is a probability of the whole case being also soon brought before the English Parliament. Sir Seymour Fitzgerald has not been long enough in India to have lost his English instincts, which must rebel against the atrocious stretch of tyranny of which the Guicowar is guilty in connection with the imprisonment of his brother, and against the tacit and time-serving connivance in his arbitrary act on the part of the British Government. We shall have greatly mistaken His Excellency's character, if when he is moved either for action or an expression of opinion by the friends of the prisoner, he does not fearlessly and independently give utterance to the surprise and indignation which every Englishman—arriving a stranger in this country—must feel on hearing of an act so entirely opposed to one's notions of the simplest justice and the most ordinary, personal rights of human beings, being tolerated and winked at under the very wing of the British raj."

—The Bombay Association have resolved to memorialize Government for the free admission of the Natives of India into the Covenanted Civil and Medical Services.

—The *Powla* understands that the Bishop of Bombay has resigned.

TELEGRAPHIC NEWS.

LONDON, *Feb. 21st*.—The Government have promised to submit to Parliament the opinions collected by Sir John Lawrence regarding British rule in India

Sir Stafford Northcote, in replying to Mr. Smollett, stated that he agreed with the proposal to advance funds to enable the Indian Irrigation Company to complete their works in Orissa, conditionally on the surrender of the works in Behar.

Mr. Disraeli, in reply to Mr. Whalley, said, the expenses of the Abyssinian expedition would not exceed the estimates.

The King of Hanover, in a speech he has delivered, confidently anticipates the resolution (resumption?) of sovereignty.

Sir Stafford Northcote, replying to Mr. Vivian, explained the steps which have been taken to improve telegraphic communication with India. Ultimately a line by the Red Sea way desirable, but it was not a good policy, he said, for Government to grant a guarantee or subsidy. The intention to establish a line communicating with Abyssinia had been abandoned, Sir Robert Napier having expressed a confident hope that the Expedition would be finished this season.

Pigott and Sullivan have been convicted of seditious libels, and have been sentenced to twelve months' and six months' imprisonment respectively.

President Johnson has nominated General Maclellan to be Mr. Adam's successor in London, and

has ordered the removal of Secretary Stanton, who appealed to the Senate.

24th—President Johnson has appointed Adjutant General Thomas to be Secretary at War. Mr. Stanton refuses to surrender the office, and the Senate have declared his removal illegal. The Reconstruction Committee recommend an impeachment of President Johnson.

The French Chamber has rejected, by 155 against 66 votes, an amendment on the Press Bill authorising the publication of summaries of the debates.

25th.—Earl Derby has resigned the Premiership, and Mr. Disraeli is forming a Ministry. The House has adjourned until the 28th.

25th.—At a debate in the House of Lords on the re-introduction of Lord Clanricarde's Bill amending the Land Tenure of Ireland, it was stated that Government would not oppose measures of reform; but Government reserved the explanation of its policy till to-night, when it will be made in the House of Commons. There was unanimity of opinion in favour of establishing religious equality.

The Rev. Mr. Speke has been discovered in Cornwall disguised as a drover.

The American House of Representatives has voted for President Johnson's impeachment.

26th.—Lord Stanley in the House of Commons and Lord Malmesbury in the House of Lords have announced the resignation of Lord Derby. Mr. Gladstone and Lord Russell eulogised Lord Derby.

The Debate on the affairs of Ireland has been postponed.

Sir Stafford Nothcote will probably be appointed Chancellor of the Exchequer.

The *Daily News* announces that the budget for 1868 will show a large reduction in the Army and Navy estimates.

Mr. Beresfore Hope has been elected for Cambridge.

The House of Representatives has impeached President Johnson before the Senate, and a committee has been appointed to consider the subject.

President Johnson in a message maintains the validity of the removal of Mr. Stanton, and urges the trial of the question by the Supreme Court.

A second dividend of half a crown by the Commercial Bank Corporation has been ordered, but payment has been suspended pending decision on contested claims.

27th.—All the members of Earl Derby's Cabinet have consented to serve under Mr. Disraeli; Lord Cairns, however, succeeds Earl Chelmsford as Lord Chancellor. Viscount Cranborne is to be Chancellor of the Exchequer. The papers unanimously declaring that the withdrawal of Sir Stafford Northcote from the India Office would be prejudicial to the public service.

It is rumoured that Sir Stafford Northcote will probably succeed Sir John Lawrence as Governor General of India when the latter retires.

The Army and Navy estimates have been issued, and provide for an increased expenditure during the ensuing year of £203,000.

A Commission has been appointed to enquire into the Court Martial system.

Officers of the Army and Navy are exempted from the increased charge in the rate of Overland letters

The Agra Bank, Limited, has this day declared a dividend at the rate of 7 per cent on the new Capital.

OBITUARY.—Surgeon Charles Bremner.

28th.—An application made by the Jamaica Committee at the Bhow Street Police Court, for a warrant to be issued against Governor Eyre, has been refused.

OBITUARY—Earl Wensleyedale.

29th.—Mr. Hunt has accepted the Chancellorship of the Exchequer, Viscount Cranbourne and Sir Robert Peel having, it is stated, declined to enter the Cabinet.

Parliament has adjourned until Thursday (March 5.)

Government has promised an early day for the debate on Ireland.

The Prussian Government is about to take measures to stop reactionary agitation by the King of Hanover.

Political uneasiness has revived in Paris, and complications are apprehended on the Eastern question.

Miscellany.

—The Income from pew-rent in the Plymouth Church, Brooklyn, (Rev. H. W. Beecher's) is for the current year $ 49,500 a lac of rupees.

—The emigration from Europe to the port of New York, in 1867, amounted to 242.738.

—The attention of the public should be called to the existence in commerce of two varieties of glycerine. One of them applied to a scratch or a wound produces a calming effect, whilst the other, on the contrary, gives rise to intense irritation and inflammation.

—Fresh meat is now conveyed in America over distances varying from 500 to 1000 miles from the far West to New York, in railway waggons specially constructed for preventing decomposition. The waggon is made with a double casing, giving a space of about three inches between the inner and outer shells, which is filled in with cork, in order to reduce conduction as much as possible. Under the metallic floor of the waggon are fitted air-tubes surrounded by ice, and in the roof of the waggon is mounted a ventilator, which is kept in action by the motion of the train. Thus air is made to pass through the cooled tubes, and to circulate constantly through the waggon, at a temperature not exceeding 40° or 45° Fahr. Each waggon contains the flesh of six oxen and 122 sheep, and delivers its contents perfectly cool and fresh at the markets or shop of the New England metropolis.—*Weekly Review*.

—The following is from a paper on Native Evangelistic Agency, by the Rev. A. H. Frost, A. M.:

"As the history of Missions advances, we observe gradually forcing itself on the foreign labourers, the necessity of preparing Native Christian teachers to carry on the great work when they themselves shall have succumbed to the climate. Thus in our own Presidency several of the most promising converts were trained by Messrs. Robertson and Farrar. Years rolled on and a Native Christian community was rising up, with its youth and childern presenting a plastic material to be impressed with the character of Christian life and energy. But has our duty to the rising generation been fully performed? Have not the children of Christian parents been left to the desultory education of fathers, inexperienced in training the young, or too much occupied to do it systematically? This neglect has been admitted and deplored, and of late much has been done to roll away the reproach of not cultivating for the Lord the tender plants of His garden.

"In the Parent Committee we find little or no sympathy with any work carried on by our Missionaries which has not a direct bearing on the raising up, and subsequent strengthening of, Native agency. In the 'Missionary Intelligencer' for September last, they have stamped with marked approbation the sentiments of Carre Tucker, thus enunciated in his recent pamphlet, 'Thoughts on Missions:'—

"'The European evangelist ought to surround himself (as all great founders of beliefs have done) with a school of his most promising converts, carefully training them to become well qualified evangelists to their countrymen;' and again 'The most important duty of the European evangelist is, perhaps, to draw around him promising converts, and train them for future usefulness, as evangelists, pastors, schoolmasters and catechists. It is as he multiplies himself in a school of disciples deeply impressed with his Christian character and energy, and imbued with his principles, that he will be able to effect a wide and permanent good, and place his work on the secure and independent basis of an indigenous Native Church.' Such are the principles now urged by the Parent Committee on their Missionaries during their visits to Europe, while they engage to furnish every assistance that the development of well-matured plans require. In the wisdom of these general principles we shall doubtless all acquiesce, and, I trust, give our hearty co-operation and sympathy to every attempt to develop them. Should this be the case, I feel persuaded we shall see a great truth expressed in the following passage that occurs in the Jubilee volume of the American Board of Foreign Missions:—'It has been found that a less number of foreign Missionaries is needful for the work in a heathen country than was once supposed. There must be room for the free growth and action of a native ministry, and for devolving upon the ministry the heaviest responsibility it will bear.' How remarkably has time and observation corrected the errors of early years, when, as the 'Intelligencer' of 1861 says, 'a catechist agency was little better than a makeshift for the absence of the European Missionaries to teach a few scattered inquirers.' We can look through the vista of the past, and see how God has chosen the weak things of the world to confound the things that are mighty, that the messenger of glad tidings to the heathen world may not glory in his presence. He suffered the Missionaries to be driven from Madagascar, to show that His grace in the hearts of the Natives could preserve His little flock when left among the wolves. He raised up Samuel Karnyak (the first-fruits of the Greenlanders) to tell the simple story of a Saviour's love, and to gather his countrymen into the fold, to which the foreigner had in vain sought to win them. He raised up San Quala, the Apostle of the Karens, at whose burning words a nation started up from barbarism, and rose rapidly to a marvellous degree of energy, self-government, and Christian enthusiasm. Great indeed, was the privilege of those Missionaries whom God used to communicate the spark of truth that kindled so great a fire. Truly God has written with his finger on the Records of the Past, characters for us to interpret. He would have us to be the humble, diligent, and prayerful conveyers of truth to those whom He may honour in spreading its light far and wide. If this be so, there is indeed a great and practical truth in the statement that 'a less number of foreign Missionaries is needed for the work in a heathen country than was once supposed.' A recent letter of Mr. Fenn's shows the gradual adoption by our Society of the same wise policy. He thus writes: 'The Parent Committee are resolved to make more use of Native agency, and to be more sparing as to sending out European Missionaries, unless our funds should largely increase.'"

The Rev. W. S. Price bears similar testimony: "It remains to say a word about *Catechists*. In the present condition of Missionary operations in Western India this term is somewhat of a misnomer. We hope for times of increase when their occupation will correspond more exactly with their designation. At present they are in fact lay Native Missionaries; and though their duties may not be very clearly defined, they occupy a very important position. They are the right hand of the European Missionary—his picked men, on whose skill and prudence as well as piety he can depend, so as to employ them in the more difficult operations of the Mission. It is clear that they should be men of some education, and who have had special preparation for their work; and we believe that the preparation they require can be furnished better, and more economically, in conjunction with other educational Institutions. Twenty can be instructed as easily as one; and the Missionary in full work will find it an advantage to have such agents fitted to his hand, and will have enough to do to superintend and direct their labours. To conclude, there is perhaps no one point on which Committees and Missionaries are more unanimous than this; that, to effect any wide-spread diffusion of Christianity in India, we must work through the Natives of the country; and that the time is come for more systematic efforts towards raising up a Native agency. The want of it has hitherto been the great drawback of our Mission. The remedy is in our hands. One good central Institution is possible, which will provide for the proper education of the rising generation, and afford a supply of Native agents of the various classes sufficient to meet the present wants of the Western India Mission. The same opportunities—a choice of agents, a settled Christian Church, and teaching appliances—have never been enjoyed before. What is wanted is a cordial recognition on the part of the Committee and Missionaries. So far as the Committee, both here and home, are concerned, this has been granted. It only remains that the Missionaries should enter heartily into the undertaking. If they appreciate its value and importance, realize their own interest in it, and assist it with their prayers, we have no doubt that God's blessing will rest on this work, and that it will, in a little time, produce good and lasting fruit."

HINDUISM, ITS PHILOSOPHY AND POPULAR WORSHIP.

(Extracts from a pamphlet by Rev. John Robson, M. A.)

To understand any religion aright, we must know what it teaches to be the *summum bonum*, the chief end of man's existence; and this is as necessary for a proper understanding of Hinduism as of any other system. Put the first question of the Assembly's Catechism to a Hindu, then, and he will answer that man's chief end is Emancipation.* The meaning is this: The Hindus believe man's spirit to be a part of the Divine

* Mukti.

Spirit—an emanation from it, which must return to it again. Meanwhile, it is in slavery, in bondage and ignorance, from its connection with matter; and the great object of man should be to free his spirit from this connection with matter, so that it may again be at liberty to rejoin the Supreme. Such is the briefest possible statement of the doctrine; but I must dwell on it more in detail.

The fundamental principle of Hinduism is, that there is only one really existent being in the universe, and that is the Supreme Lord,* or the Supreme Spirit.† He is everywhere present; therefore, our spirits must be part of Him. Ask a Hindu of what this Supreme Spirit consists, and if he belong to the Vedanta school of philosophy—that which is now spread almost universally over India—he will answer that it consists of Being, Thought, and Joy.‡

Before going further, I may notice here a remarkable coincidence with one of the mysteries of our religion. The great fault of the Hindu notion of God is, that it makes Him impersonal. But introduce into the definition given above the idea of personality and consequent relationship, and chiefly the relationship of the Creator to the creature, communicating of what He Himself has, and we have something very analogous to the Christian Trinity. First of all, there is Being: well, the communicator of Being is the Creator. Then there is Thought: the communicator of Thought is the Word. And lastly, there is Joy: the communicator of Joy is the Comforter. How this idea of God may have arisen in the minds of the Hindus, we need not now inquire—there it is. Possibly it was from studying the nature of man, and marking the distinction between the intellectual and emotional parts of his being. Man, we know, is created in the image of God, and it is not surprising that careful students of the shadow, should come to have some faint idea of the substance. This doctrine, too, presents many analogies with the Alexandrine and other schools of Greek philosophy, which open up an interesting field of investigation. We may content ourselves, however, with noting here that, on this prime question of theology, the distinction between Christianity and Hinduism is as to the personality of God.

The generality of the Hindus do not know this distinction, and Spirit is for them something very vague—understood by what it is not, rather than by what it is. It is not by it that we desire, or will, or act: these are, rather, the functions of some of the subtler elements of matter. But on matter they look as having no real existence. Spirit is the only real existence; everything else is merely illusion; and the only word they have for matter,§ means also illusion, or deception. They say that it is just like a dream. We fall asleep, and we imagine things to be about us, which have for us all the value of realities: we wake up and find that they have vanished. So shall we one day wake up and find that all the external universe, which we now imagine to be about us, is but the "baseless fabric of a vision." Hence a Hindu will often speak and his *maya*, or illusion, by which latter he means his body, his desires, his passions, his joys, his sorrows—all of which he is taught to look on as some huge delusion under which his spirit is labouring. But meanwhile he is in bondage to this delusion, and he is taught to look on the great end of his existence as being to free his spirit from it.

The idea may here occur that, at the time of death, when the spirit quits the body, it will then be at liberty to rejoin the Supreme. But the Hindus realise the fact that we are moral and responsible beings. They see that we commit deeds which merit reward or punishment—they see that happiness and misery in this life are not proportioned to the good or evil deeds of each individual; therefore they say that the spirit, after quitting the body before it can rejoin the Supreme, must enter some other body, to receive the rewards and punishments for what it now does. Hence has arisen the idea of the Transmigration of souls.

The Hindus try to explain this to themselves by a simile, and with them a simile has often the force of an argument. They say, spirit is one as water is one; but some water may be drawn up from the ocean in the form of vapour; then it may become a cloud; then fall on the earth in the form of rain; be absorbed by some plant and become its sap; be exhaled again from it, and so on, changing from one thing to another, but always continuing water, till at last, falling into some river, it may find its way to the ocean. In this figure the ocean will represent the Supreme—Free Spirit,* and the other conditions of water, spirit in connection with the illusion of the universe.† When any portion of the Supreme Spirit comes into connection with matter, or in other words, comes under the power of illusion, it may pass through men and animals, through gods and devils, through trees and rivers even—always when it quits one body being forced, by the deeds which it has committed in that body, to enter some other form, in order to receive their recompense.

A pundit, with whom I had once occasion to discuss the subject, used the following comparison:—"We are bound to our individual existence he said, "by two chains—the one a golden chain, and the other an iron chain. The golden chain is the chain of virtue, and the iron chain the chain of vice. We perform virtuous actions, and we must exist in order to receive their reward; we commit evil deeds, and we must exist to receive their punishment. The golden chain is pleasanter than the iron one; but both are fetters, and from both should the spirit seek to be free." Observe that the Hindus say that the happiness and misery which befall us are not, the result of what we now do, but of what we have done in a previous birth, and thus they explain the various positions in which men are born—some high and some low, some to wealth and some to poverty. In like manner for what we are now doing, we shall receive the reward, not in our present life, but in some future birth. If a man of low position discharge the duties of that position aright, he may, in his next birth, be born a king. If a king discharge his duties aright, he may, in his next birth, be a demi-god, and spend thousands of years in the third heaven. But so surely as he commits any sin, must he quit the high position he occupies, and expiate the sin he has committed in the form of a demon, an animal, or one of the lower castes. And so he must pursue his devious way ignorant of whence he has come and whither he is going, through an indefinite number of births, indicated by eighty-four lakhs, or eighty-four hundred thousand. Then his good and evil deeds may be fully compensated by his joys and sorrows, his spirit may regain its origin, be freed from connection with matter, and be at liberty to rejoin the Supreme. Hence the Hindus often speak of the great end of existence as being to cut through the eighty-four. If they can but find any clue out of this interminable labyrinth of births—any direct passage, as it were, to the Supreme—anything that will free them from the necessity of again being born, either for joy or sorrow, this is the great end to which every Hindu is taught to look forward.

As, after all, practical results are the best test of any system, an examination of the practical popular developments of Hinduism will be the most conclusive demonstration of the falsity of its higher doctrines. Let us, then, look at the effect which they have on the morality, the society, and the popular religion of the Hindus.

We see their effect on morality in the way in which they depreciate the claims of Conscience. The law of God is written on the hearts of the Hindus as well as on those of other men; but observe the position to which it is degraded. Obedience to it is to be shunned only less than disobedience to it. The reward of obedience is a misfortune only less great than the punishment of disobedience. It is pleasanter, indeed, to be born again in a happy state than in a miserable one, but the attainment of the former does not prevent the possibility of again lapsing into the latter. It is better to be freed from all liability to be born again, and this is not to be attained by active virtue. Thus, while many of the Hindus feel and strive to act according to the dictates of their conscience, it is obvious that the whole tendency of their religion must be to make them indifferent to its promptings.

In place of the law of conscience we have the law of Caste, and in it we see the effect which Hinduism has on the society of India. To treat it properly, a historical examination of the entrance of the various tribes into India, and the schisms among them, would be necessary. At present, all that we have to do with is the connection between the institution of caste, and the pantheistic doctrine above enunciated. The Hindus say, that just as a man's deeds in his former life might have led to his being born a god, or demon, or animal, so they have led to his being born a Brahman, a king, a merchant, or one of the lower castes. There is this misfortune in having been born a man, that, having freedom of judgment and action, he may leave duties appropriate to his own caste, and discharge those of some other; he may quit the society of his own people, and eat and drink with others. But so surely as he does this, he is involving himself in some miserable birth in the future; he is forging a new link in the iron chain of his existence. The highest of all castes, for instance, is considered to be that of the Brahman. The belief is, that if a man is born a Brahman, it is on account of some very meritorious deeds which he has performed in his previous birth. Well, if a man should seek to gain his food by manual labour rather than by begging, by merchandise rather than by performing sacrifice, he is leaving some of his merit not fully rewarded. He will require again to be born, in order to obtain the full reward of it. But, meanwhile, he is committing a sin which will necessitate his being born also in some miserable condition, that expiation may be made for it. You can conceive that, when an almost universal practice is backed up by such a doctrine as this, it must have an iron hold on the minds of the people, and accordingly we find that the Hindus pay much more respect to the law of caste than to the law of God. A Brahman may be guilty of theft, adultery, and murder, and he will yet be received without hesitation by his caste fellows. But let him be guilty of eating and drinking with those of another caste—let forbidden meat cross his lips, even though this be by no fault of his own, though by violence it had been forced upon him, and he then becomes an outcaste, with whom it is pollution to eat, drink, or have any dealings. Caste, in some of its features, is fast being obliterated. The distinction of occupations is no longer insisted on, but the rules with regard to the intercourse between the various castes are still religiously adhered to over the greater part of India. There are, I suspect, few Hindus who would not shun one of their own caste, who had eaten with those of another, much more than they would shun one of their own caste, who had been convicted of theft, forgery, or even murder.

But attention to the duties of caste can only expiate the deeds of former births. It cannot free from the necessity of reaping the fruit of deeds done in the present birth. For this they look rather to the ceremonies of their religion—at least these are the only means open to the great mass of the people. Here we are brought at once face to face with the hundreds of thousand of gods in the Hindu Pantheon. It may seem at first to be somewhat contradictory to the doctrine of there being one Supreme Spirit, that the worship of so many inferior gods should be inculcated, or that, if we are ourselves part of the universal deity, we should be required to worship other parts. But there is a complete logic running through the various sections of the Hindu system welding them into a harmonious, though false, whole. You may understand the position which these deities occupy by recurring to the image of water, which I used a short time ago. A drop of water may be far away from the ocean, nevertheless if it fall into a stream, its own existence will, so to speak, be absorbed in that of the stream, and thus it may continue till it reach the ocean. In like manner we are, through our connection with matter, separated from the Supreme Spirit. By no exertion of our own can we ever hope to overcome this separation; but these gods are like the rivers brought nearer to us. They are themselves to some extent under the power of *maya*, or the illusion of matter, as we are. Hence they have desires and passions similar to ours. They can be influenced by motives and considerations as we are, can be induced to grant temporal and spiritual blessings, to aid our being introduced into a happy state when we are again born, or, best of all, in certain cases, can grant us mediate Emancipation, by absorbing us into themselves. We then lose existence except as part of them, and the burden of merit or demerit which may attach to us is borne by the deity who may absorb us, and so we shall continue till the final cataclysm, when all shall be absorbed in the universal Brahm. The Hindus, thus, quite consistently with their own system, attach themselves to the worship of their inferior deities, while, for the most part, neglecting that of the Supreme.

The three great gods—the Ganges, Indus, and

* Parameshwar. † Paramàtma. ‡ Sat, Chit, Anand. § Maya.

* Paramàtma. † Jivatma.

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Brahmaputra of their system—are Brahma, the creator; Vishnu, the preserver; and Shiva, the destroyer. There are numerous other deities, however; some connected with these, as smaller streams, falling into larger ones; and others independent, as streams leading directly into the ocean of Emancipation. This explains the common saying among the Hindus, "Faith is the great thing." Faith, independent of the object of faith, is taught to be all that is necessary by many Europeans as well as Hindus; but it has some meaning in the lips of the latter. Only attach yourself to some one mediator, be he good or bad; only strive earnestly to reach some one of these streams, be it pure or turbid; and if you succeed the great end of your being has been attained. This also explains a circumstance which at first often perplexes Missionaries, and that is the willingness, and even delight, with which Hindus will listen to an exposition of the Christian religion, the readiness with which they will assent to its truths without ever seeming to think it a necessary consequence that they should follow them. They look on Christ as one of the many mediators for mankind, whose claims they may allow, without considering them in any way prejudicial to those of their own gods. I never had much difficulty in getting a Hindu audience to acknowledge that the Christian religion was a pure and holy religion, and their own a very vile and sinful one. But then I was no nearer the end in view than I was before. They would answer—"though that is the case we can attain our end in our own religion as well as in yours—a drop of water may find its way to the ocean in a muddy stream as well as in a pure one".

I do not mean to give any particular account of these gods, but merely to point out some general features in their character and history, which may show how the theory of human life is borne out in theirs. For instance, we Christians, believing that man is born but once, believe that God has become incarnate once for our salvation; the Hindus believing that man is born many times, believe that these gods have come many times incarnated to earth. As the spirit of many may pass through animals also, so their gods may become animals. Vishnu, the second of the triad, is said to have come to the earth as a fish, and as a boar, besides having taken human forms. Virtue, we have seen, is not considered an essential in human destiny, and so it is not surprising to find that holiness is no essential characteristic of those gods. The majority of them are very monsters of lust and iniquity. The great idea that the Hindus have with regard to their deities is power of a certain kind, and to a certain extent, but limited at the same time by certain weaknesses, through which we may bring them under our control. This apparent contradiction, again, they explain by a simile. One man, they say, may be much more powerful than another man, inasmuch as he may be richer; but the poor man may go to him at night, and putting a pistol to his breast, force him to part with some of his riches So the gods are more powerful than we are, as they have power over matter—power to grant certain blessings; but at the same time we, by certain acts of worship, may bring them under our control and force them to grant whatever we desire. A number of the stories told to illustrate the power of the gods seem very ridiculous to Europeans, but from the point of view of the Hindus, and with their ideas of the universe, they are not so absurd. One story is told of Krishna, an incarnation of Vishnu, that he was once about to encounter Indra, another of the gods. By way of frightening him, he multiplied his own form indefinitely, and made all the phantasmagoria to appear worshipping himself. Indra was awed by this exhibition of power and made his submission, whereupon Krishna absorbed all his other forms into himself, as many clouds are absorbed into one. An argument often put forward in support of some of Christ's miracles—such as the multiplication of the loaves and fishes, and the changing of water into wine—is that these are but operations similar to the operations of nature, by which we see corn multiplied on being cast into the earth, and water changed into wine in the alembic of the grape; and that, therefore, these miracles show that Christ and the God of nature are one. A Hindu might say of the above story that it proves Krishna to be God, inasmuch as it is but an epitome of the history of the universe—all the visible universe emanating from God, and being absorbed into Him again. And in illustration and support of this they bring forward a phenomenon often witnessed in their climate. Many little clouds appear occasionally to gather on the face of the heavens towards evening, but, as the air begins to cool after sunset, they by degrees become absorbed into the atmosphere, except one or two which, still remaining visible, appear to have absorbed the others The same image is brought forward to illustrate the granting of Emancipation. Many Hindu stories conclude in somewhat the following way:—"The man asked the God for Emancipation, and the God granting it, absorbed him into his own form, as many clouds are absorbed into one."

These deities then have power to a certain extent. They have power over *maya*, or the illusion of the universe, both in modifying, multiplying or destroying its forms, and in freeing the spirit from it. But at the same time being themselves under the influence of *maya*, they can be brought under the power of their worshippers by certain acts, just as completely as one may, by certain obligations, be brought under the power of another. The great object of Hindu worship then is so to get the gods into subjection, as to force them to grant whatever we desire.

I might go over many other details of Hindu worship, but it would be beyond my present design. All I wish to do is, to show the connection between their pantheism and their polytheism—between their belief in the Supreme Spirit and their worship of the numerous popular gods of their land. They look on absorption into the Supreme Spirit as the great end of their existence. As a means to this, they seek to be absorbed meanwhile into one of their inferior spirits which, as it were, lead into Him. If they cannot attain at once to this, they look to them for what blessings they can induce them to bestow, and the design of their worship is so to please them as to lead them to grant these greater or lesser blessings. Now, it is only a step from this to deduce, that the worship must generally be conformable to the character of the gods worshipped, and as their characters are often the foulest, so it is but natural to expect that their worship, too, should be of the foulest kind. And this is, unhappily, the case with many sects, to an extent which makes the forcible language of Macaulay appear weak and tame. When the books of one of the sects—the Bahm Margis—were first discovered by Professor Wilson, he declared that he believed there must be some allegorical meaning attached to them, because no human beings could be found so debased as to practise what was therein inculcated as the worship of God. But the celebrated trial of the Maharajahs of the Valabhacharya, a sect in Bombay, five years ago, showed that they were no allegories, but, on the contrary, did not sufficiently depict the beastly licentiousness of the orgies, which they sanctified with the name of worship. And these are only legitimate deductions from the higher principles of Hinduism. As practices, they may be more modern innovations, but the principles are there. When once it is assumed that virtue and vice are alike indifferent for the attainment of the ultimate end of being, it naturally follows that both of them are alike sufficient for the attainment of the mediate end. If neither virtue nor vice can secure our absorption into the Supreme Spirit, vice may secure our union with a vicious inferior deity, as virtue may secure our union with a holy one, and when that is secured, the end of our existence, so far as we are personally concerned, is gained, and we may entrust to the god with whom we become united the task of seeking ultimate absorption into the Supreme. The very deadness of conscience and degradation of intellect which vice produces might be pointed to as proofs that the devotee was already beginning to gain the end which he sought—identity with his unholy god.

PASSENGERS SAILED.

Per P. & O. Str. Sumatra, 29th:

For Marseilles.—Mr. and Mrs. Macdonald and 2 children, Mr A. H. Rendel. Mr. F. Collingridge, Major and Mrs. Woodcock, Capt. Sadler, Mr. J. T. Mackenize, Mr. and Mrs. Cameron and 2 children, Mrs. Nugent, Mr. Somerville, Dr. Mackenzie, Mr. W. V. Patterson and Mr. Richardson.

For Southampton.—Mrs. Moffatt, Dr. and Mrs. H. M. Cannon, and child, Mr. Laughton and 3 children, Mr. Chas. Palmer, Mr. Clement Smith and 4 children, Mr. J. J. Guzdur, Mr. H. B. Bennett, Master Hollis, Major and Mrs. Hicks, and 3 children, Mr. B. Smith, Mr. Geo. Stevens, Mr. W. C. Shrubsall, Mr. Hore, and Mr. and Mrs. Richard and two infants.

For Suez.—Mr. and Mrs. Macfarlane, Lieut.-Col. and Mrs. J. A. Wright, Mrs. Charriol, Mr. Jas. Kerr, Mr. Alexander, Mr. J. J. Taylor and Mr. Byramjee Rustomjee.

DOMESTIC OCCURRENCE.

DEATH.

VanWullen—At Byculla, of consumption, W. A. VanWullen, aged 28 years.

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Child's Own do	0	4
Infant's do	0	8
Children's Friend	0	8
Missionary News	1	12

The following bound volumes for 1867 have been received:

Sunday Magazine	5	8
Good Words	4	8
Kind Words	2	4
Children's Friend	1	2
Infant's Magazine	1	2
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Family Treasury	4	8

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BYCULLA.

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The Hon. Mr. JUSTICE WARDEN.
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Honorary Secretary—JOHN CAMERON, Esq.
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THE Committee of the above School have much pleasure in announcing the opening on the 1st February of a Boarding School, under the Rev. E. H. DuBois, in connection with the School held in the Freemasons Hall, Mazagon. A large house with extensive ground', and ample accomodation for a number of Boarders has been secured in a healthy part of Byculla.

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Full particulars as to terms, &c., may be learned on application to the Hon. Secretary, JOHN CAMERON, Esq., or the Rev. E. H. DuBOIS, Byculla.

G. C. REYNELL,
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